Rebellion Extinguiſhed:

A

Thankſgiving-Sermon,

PREACHED AT

BARTON UNDER-NEEWOOD,
in the COUNTY of *Stafford*,
October the 9th, 1746.

On Account of the Deliverance of theſe KINGDOMS from the Calamities of an INTESTINE WAR.

By *THOMAS VAUGHAN*, A. M.
Vicar of ECCLES in *Lancaſhire*.

The King ſhall rejoice in thy Strength, O Lord; exceeding glad ſhall he be, of thy Salvation, Pſal. xxi. 1.

LONDON:

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TO THE

RIGHT HONOURABLE

EARL *GOWER*,

Viſcount TRENTHAM,

AND

LORD PRIVY-SEAL, *&c.*

THE FOLLOWING

DISCOURSE,

Is moſt humbly dedicated,

By His LORDSHIP's

Moſt dutiful,

Moſt obedient,

And much obliged

Humble Servant,

THOMAS VAUGHAN.

1 SAMUEL XII. 24.

Only fear the Lord, and ſerve him in Truth, with all your Heart; for conſider how great Things he hath done for you.

IF all the Affairs of this lower World were either whirled about, by the Giddineſs of Chance, or entirely governed by the Sullenneſs of Fate, it would ſtrike a Damp upon all our Spirits; and this World, to all rational Beings that can fear and eſtimate, all future Contingencies, would be, a moſt gloomy, and melancholy Place.

And if all the wonderful, and ſurpriſing Revolutions, in this Life, depended upon the Policy, and Wiſdom of thoſe

that are the Agents, in bringing mighty Things to paſs, (ſince the greateſt Weights, many times, are ſupported by the moſt ſlender Wires, and Succeſs in all extraordinary Undertakings, depends upon the happy Concurrences of innumerable Accidents, upon favourable Seaſons, and a thouſand Circumſtances, as various and uncertain as the Weather;) the niceſt Politicians would be loſt, and diſappointed; and they, in the Pſalmiſt's Phraſe, would *reel to and fro*, and be *at their Wits end.*

But, how wiſe ſoever vain Men would be, this World is no more governed, than it was created by Chance; and he that made it, is only able to govern it. We are neither under the Power of Chance, nor determined by poſitive, and inexorable Fate; we do not depend upon politick Inſtitutions; but are now aſſembled to give Glory unto the Great God, who rules the Armies of Heaven, and the Inhabitants of the lower Regions; whoſe Power is infinite, and whoſe Mercy is over all his Works; who *is the Hope of all*

all that dwell on the Earth, and of them that remain in the broad Sea, Pſ. lxv. 5. *The Lord is King, the Earth may be glad thereof; yea, the Multitude of the Iſles may be glad thereof*, Pſ. xcvii. 1. *We will rejoice in thy Salvation, and triumph in the Name of the Lord our God. We will offer unto him the Sacrifice of Thankſgiving, and tell out his Works with Gladneſs*, Pſ. cvii. 22. And no Nation under Heaven had ever more Reaſon to do ſo, than we have upon this preſent Solemnity.

And the ſignal Inſtances of God's Providence, are ſo illuſtriouſly viſible, that we cannot, but with the deepeſt Gratitude, adore him *that ſitteth above the Water Floods, and remaineth a King for ever*, Pſ. xxix. 9. *Oh! that Men would praiſe the Lord for his Goodneſs, and declare the Wonders that he doth for the Children of Men*, Pſ. cvii. 21.

In order to this, I would earneſtly recommend, the Advice of *Samuel*, a wiſe, an experienced, a faithful Governor, who ſcorned to be bribed, or to raiſe his For-

tunes upon the Ruins of the People; who abhorred all Artifices to enrich himſelf, and ſolemnly appeals to all the People, as Witneſſes of his Integrity: *Here I am*, produce your Evidences, I offer myſelf to a publick Trial, *before the Lord, and before his Anointed.* Ver. 3. *Whoſe Ox have I taken? or whoſe Aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or at whoſe Hand have I received any Bribe, to blind mine Eyes therewith? and I will reſtore it you.* And he received this publick Teſtimony, *Thou haſt not defrauded us, neither haſt thou taken ought of any Man's Hand.* And they ratify the Sentence, *the Lord is Witneſs.*

This admirable Perſon, who had long governed them with ſuch Courage and Fidelity, that the worſt of his Enemies could, in no Caſe, charge him with Male-adminiſtration; yet all his Merits were ungratefully ſlighted, and the People, (that never want Occaſion to pick Quarrels with their Governor) whilſt they acquit the Judge, yet murmur at his Age;

for

for that had diſabled him to travel his uſual Circuits; and they charged his Sons for perverting Judgment, and he muſt reſign the Government to pleaſe the People. But theſe high Provocations had no ill Effect upon him. Oh! the vaſt Difference betwixt thoſe, that have no Aims but the publick Good, and thoſe that have private Intereſts of their own to ſerve! He chearfully reſigns it, but with unparalleled, condeſcending Goodneſs; after he ſhewed them that he was ſtill the Favourite of Heaven, how ungratefully ſoever they uſed him upon Earth. At his powerful Prayers, God terrified them with Thunder, and ſoftened them with Rain, and prepared them for the moſt concerning Advice.

Notwithſtanding the higheſt Ingratitude, and Barbarity to his Perſon and Family, the brave aged Judge thus addreſſes himſelf to all the People: *As for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you,* Ver. 23.

All

All the Injuries that they had done him, could not raiſe the leaſt Thought of Revenge; he would not offend Almighty God, by any thing that looked like Reſentment. Let them deſpiſe his Council, if they pleaſed; yet he, who was very well acquainted with what would moſt contribute to a national Proſperity; after he had excellently reaſoned, before the Lord, of the righteous Acts, that he did to them, and to their Fathers, leaves this Advice with them: *Only fear the Lord, and ſerve him in Truth, with all your Hearts; for conſider how great Things he has done for you.*

Permit me, therefore, to reflect upon theſe ſeveral Parts which are expreſſed in the Text.

Firſt, The great Things God hath done for us.

Secondly, The Duty of conſidering how great they are.

Thirdly,

Thirdly, The Obligation that lies upon us, to *fear and ſerve him, in Truth, with all our Hearts; that hath wrought ſuch wonderful Works.*

Should I look back to former Generations, and peruſe the Hiſtories of our Church, and Nation; both the one, and the other, have ſubſiſted by Miracles; and the Indications of God Almighty's Goodneſs, have been writ, in the brighteſt and the cleareſt Characters; writ, as it were, with a Sun-beam; with equal Perſpicuity and Certainty, that we have not been left to Gueſſes and Conjectures. But we might, upon ſure Grounds, take up the Expreſſions of the Royal Prophet, *Pſ.* xxxi. 23. *Thou haſt, O God! ſhewed us marvellous Kindneſs in a ſtrong City, in thy holy Church:* And that Church may apply thoſe Words to itſelf, *The Lord is my Rock, and my Fortreſs, and my Deliverer; my Shield, the Horn of my Salvation; my high Tower, and my Refuge; my Saviour*; every Thing that can imply Security and Protection, *Pſ.* xviii. 1.

For,

For, firſt, if this be a Character of the Divine Aid, that God lets Things come to the utmoſt Extremity, before he makes *bare his Arm*; and ſo the Pſalmiſt, in a very pathetical, but unuſual Addreſs, ſeems, inſtead of petitioning, to dictate and preſcribe: *Thou ſhalt ariſe, and have Mercy upon Sion, for why? The Time is come, to favour her; yea, the ſet Time is come; and why? Thy Servants think upon her Stones, and it pities them to ſee her in the Duſt*, Pſ. cii. 13, 14.

And if it be a very good Reaſon why God ſhould then appear, that they may know that this is thy Hand, and thou Lord haſt done it, I need not look abroad for foreign Inſtances, ſince we have ſo many flagrant ones at Home.

We cannot forget how miſerably we were diſtreſſed on every Side; without were Fightings, and within were Fears; we all lay trembling under ambiguous Expectations, impatiently waiting the Event of the Enemies Attack by Sea or Land.

Land. And when vaſt Armies were ready to invade us, and our never enough to be lamented Diviſions gave Force, and Spirit, to their Enterprizes; all their ſanguine Hopes were wonderfully diſappointed, by Him, that hath the ſecret Springs of Nature in his Hands, and can turn and manage them as he pleaſes: The Winds kept the formidable Navies in their Harbours; and they could not move, without his Permiſſion, whom the Winds and the Sea obey.

Secondly, It is another evident Character of God Almighty's appearing for a Nation, when ſeveral Events, that are managed by different Perſons, and in different Places, do happily conſpire, to compleat a national Joy.

When the Illuſtrious young Hero, (Duke *WILLIAM*, Generaliſſimo of his Majeſty's Forces in *North-Britain*.) had ſpent the Seaſon of the Year ſo far, that he had been fatigued with long Marches, and the People were faint and weary; that then, he ſhould have the

Courage to attempt, and be ſucceſsful, in ſo difficult an Enterprize, as to ſtorm ſtrong Garriſons, and take fortified Towns; and ſlay, and take Priſoners at the Battle of *Straghallen-Moor*, (near *Culloden-Houſe*) above three thouſand Rebels, and ſix hundred Priſoners, and put the reſt to Flight, when the Rebels were ſuperior in Number to us, was a grateful Surprize, to all that heard it. *Bleſſed be the Lord, who did not give us as a Prey unto their Teeth. This is the Lord's Doings, and it is marvellous in our Eyes, for which we will rejoice and give Thanks.* And we cannot but break out in the famous Epinikion of the celebrated *Deborah*, Judges v. 31. *So let all thy Enemies periſh, O Lord! But let them that love him, be as the Sun, when he goeth forth in his Might.*

What an amazing, tho' joyful Sight, muſt it be to the King's Army? to ſee the robuſt Highland Rebels (thoſe Gygantick Sons of *Anach*) fall before the *Britiſh* Fire, like ſturdy Oaks reft before a Sheet of irreſiſtable Lightening. Thanks

be

be to God, who hath given us the Victory over the Enemies of his true Religion, eſtabliſhed amongſt us; Enemies, whoſe wicked Deſigns were, to ſet up Superſtition and Popery, Idolatry, and arbitrary Power, in its ſtead: *For they intended Miſchief againſt thee, and imagined ſuch a Device, as they were not able to perform: Therefore didſt thou put them to Flight, and the Strings of thy Bow haſt thou made ready againſt them: Be thou exalted, Lord, in thy own Strength, ſo will we ſing, and praiſe thy Power.* Pſ. xxi. 11, 12, 13. But, as if *Europe* was not a Theatre wide enough for the *Engliſh* Triumphs, they are extended to the remoteſt Regions, *Cape-Breton*, in *North-America*, has ſeen, and felt, the the *Engliſh* Courage; and thoſe Veſſels of the *French*, which were looked on as invincible, have been taken.

Thirdly, Another Character of God Almighty's appearing for a People, is, when ſome of the *Nimrods*, ſome of the ſucceſsful Troublers of the World, that come up to the Prophet *Iſaiah*'s elegant Deſcrip-

tion, Chap. xiv. 13. *Thou ſaidſt, in thy Heart, I will aſcend into Heaven, and I will exalt my Throne above the Stars of God; I will aſcend above the Heights of the Clouds; I will be like the Moſt High:* That reſolve to extend their Empires, and aim at Univerſal Monarchy, by Fraud and Violence, by Blood and Rapine; that are ſwelled with Panegyricks, and flattered by Devices; whilſt they are compared to the vaſt Luminaries of Heaven; and are told, that they can no more be interrupted, in their Victories and Triumphs, than the Courſe of the Sun can be arreſted. When ſuch a Prince as this, feels the Weight of that Omnipotence which he has defy'd; when his powerful Navies are diſabled, and his Treaſures exhauſted, and he reſtrained from his bloody Perſecutions, it is natural to apply, in the Prophet's Words, *How art thou fallen from Heaven, O! Lucifer, Sun of the Morning. Is this the Man that made the Earth to tremble? that did ſhake Kingdoms? that made the World as a Wilderneſs? and deſtroyed the Cities thereof? For if the Lord of Hoſts*

Hoſts do purpoſe, who ſhall diſannul it? and if his Hand be ſtretched out, who ſhall turn it back? Iſa. xiv. 12, 17.

So that if the Seaſonableneſs of Events, when Things are almoſt at a Criſis; if the Concurrence of various proſperous Events, in diſtant Places, and Countries, and Nations; and the Preſervation of Perſons of that Figure, and Eminency, that the Succeſs does depend very much upon them, as the proper Inſtruments to procure it: If the ſtemming the impetuous Torrent, and putting a Check to the Overflowing of Ungodlineſs, Rebellion, and Oppreſſion; and reducing theſe extravagant, and exorbitant Plunderers and Rebels: If theſe be Employments worthy of Providence, *Not unto us, O Lord! not unto us, but to thy great Name, be aſcribed the Glory and Praiſe*, Pſal. cxv. 1. We have Reaſon to conclude, that God has done great Things for us: Which was the firſt Part I propoſed to ſpeak to.

I now proceed to the ſecond.

The

The Duty of conſidering how great they are.

How great are the Calamities we are freed from? How great is the Happineſs that we enjoy? Both the one and the other require our calm, and ſerious Reflections; as we would eſcape the Prophet *Iſaiah*'s ſevere, but juſt Reproof, *Iſa.* v. 12. *The Harp and the Viol, the Tabret and the Pipe, and Wine, are in their Feaſts; but they regard not the Work of the Lord, neither conſider the Operations of his Hands.*

Is it nothing in our Eyes? that God hath ſhewed a more diſtinguiſhing Care of us, than of any Nation in the whole World beſides? that he hath ſo frequently interpoſed, and ſnatched us from between the very Teeth, and Jaws of the Deſtroyer?

I need not lead you into antient Hiſtory; I muſt preſcribe ſome Limits, for I would not launch into a Sea of Matter.

Be

Be pleaſed to conſider, how lamentable our Caſe had been, if the united Powers of *France* and *Spain* had as much diſabled our naval Forces, as we have done theirs, ſince the War firſt broke out: Had their Succeſs been equal to ours, how miſerable, beyond Expreſſion, had our Condition been? A powerful Navy are the beſt Walls, that can encompaſs an Iſland. It is an illuſtrious, and a terrible Defence. It is our Glory at Home; it is our Honour and Security Abroad: It looks in our Channel like a lovely Valley of tall Cedars: It hath a ſweet, and awful, and majeſtick Preſence.

And if this (which God of his infinite Mercy forbid) ſhould ever be deſtroyed, how wretched, how contemptible, how weak, how poor, and inconſiderable a Nation ſhould we be? How would our neighbouring Kingdoms clap their Hands, and hiſs at us? How ſhould we become a By-word, and a Proverb of Reproach, to all that are round about us?

Is

Is it nothing to us, that our reſtleſs, our powerful, our implacable Enemies, have not yet been able to extirpate the Northern Hereſy, (as they ſtile it) that is, the Proteſtant Religion? Neither by open Violence, nor inſidious and treacherous Attempts? That with all their Art, they have not been able to root up our Foundations, and introduce Superſtition and Idolatry, and deſtroy the Products of the bleſſed Reformation; which conſiſts in rejecting, what for many Years had been ſuperadded, to the Chriſtian Religion, and received its glorious Finiſhing from *an* IMMORTAL QUEEN, whoſe Memory grows every Year more illuſtrious; and whoſe Name (at ſo great a Diſtance) is poured out, like precious Ointment, and ſheds a refreſhing Fragrancy upon all the People.

Is it nothing, that our civil Rights, are inviolably ſecured? That we enjoy the Fruit of our Anceſtors Labours, and the Effects of our own Induſtry? That our admirable Conſtitution, and our excellent

cellent Laws, render us happy, to the Envy of our Neighbours; as happy as good Men could deſire to be, and as ſecure from bad, as the Juſtice, and the Wiſdom of the Laws can make us?

Is it nothing? that the Seaſons of the Year, which were lately ſo ſtrangely altered, that the heavenly Bodies ſeemed angry, and diſpleaſed, and refuſed their favourable Aſpects? Ill News and bad Weather, made Men reſtleſs, and uneaſy; and the great Reviver of Mankind, the Sun, looked ſullenly, and was generally wrapt up in diſmal Clouds. Is it nothing? that our Scarcity (freſh in all your Memories) is turned into Plenty? That ſome Men begin to repine at it, as their Burden; and complain as vehemently, for the Cheapneſs of the Fruits of the Earth, as they did, not long ſince, for the Scarcity, and Dearneſs of them. O! conſider this, and lay it cloſe to your Hearts; and improve it, in your moſt devout and grateful Acknowledgments.

And let it always be remembered, for the Honour of this Day, "When Cha-"racters engraved in Braſs ſhall diſap-"pear, as if they were written in Duſt; "when Elogies committed to the Truſt "of Marbles, ſhall be illegible, as whiſ-"pered Accents; when Pyramids diſ-"ſolved, ſhall want themſelves a Monu-"ment to evidence, they were once ſo "much as Ruin." I ſay, let it be recorded, for the Honour of this Day; *let it be wrote with an Iron Pen, and Lead, in the Rock for ever*, Job xix. 24. that the Battle (near *Culloden-Houſe*, *April* 16. 1746) was terrible and deciſive; that the Highland Rebels were conquered; that the *French*, who joined them, were taken Priſoners; that thoſe to whom Quarter was given, were ungrateful; and that his ROYAL HIGHNESS, *WILLIAM*, Duke of *Cumberland*, Generaliſſimo of the *Britiſh* Forces, at that Battle, behaved with the Conduct and Bravery of an Hero *.

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* Vid. *Life of* Scipio Africanus, *by* Photius, *p.* 763.

It is obſervable, that our Church, in her *Benedicete*, calls upon Darkneſs itſelf, to praiſe the Lord. The Recollection therefore, of our former Diſaſters, is not inconſiſtent with a Thankſgiving. God grant it may fix and ſettle, the ſtrong and laſting Obligations, that lie upon us, devoutly to fear him, who has wrought ſuch wonderful Works for us. Which is the laſt Part of this preſent Undertaking.

Altho' the omnipotent Power, and the infinite Juſtice of God, ſeem to be the only Objects of our Fear, yet there is an Expreſſion in *Hoſea* iii. 5. *They ſhall fear the Lord, and his Goodneſs.* Tremble at the undeſerved, and ſtupendous Emanations of it; and dread the Abuſe of it in any kind: For the Tranſports of Succeſs, have ſometimes more terrible Effects, than the Deſolations of War. And may that never be ſaid of us, which the Prophet *Jeremy* upbraids the *Jews* with, *Chap.* vii. *Ver.* 10. *We are delivered to do all theſe Abominations.* Good God! delivered to

ſteal? to murder? to commit Adultery? to ſwear falſely? to burn Incenſe to *Baal*? and walk after other Gods? For theſe are the flaming Guilts that the Prophet charges home upon them. Why, the Saws and Harrows, the Engines of Slavery and Captivity, had been much more eligible, than a Deliverance thus employed. God Almighty planted Fear in all our Natures, with a gracious Deſign to make us wiſe. He has placed that Paſſion, as a wakeful Centinel, to diſcern, at a Diſtance, the Approaches of our Enemies; to ſee when, and which Way they come; and give us Cautions to avoid them, or to prepare for their Attacks. *Only fear the Lord*, therefore, (as the Text directs) *and ſerve him in Truth, with all your Hearts; for conſider how great Things he has done for you.*

Let it never be ſaid of us, that we blemiſh our Feſtival, by Intemperance and Exceſs, by Lewdneſs and Prophaneſs. Let us obſerve it with all imaginable Decency; as thoſe that fear their God, and honour their Prince. Let not our extravagant

Behaviour

Behaviour at our Feasting, kindle God's Wrath against us. These joyful Days, should engage us in all charitable Offices. Let us open both our Hands, and our Hearts, and send Portions to the Poor; that there may be no Heart sad, when God has given us such a triumphant Occasion for our publick Joy. And the sincerest Expressions of it, are discovered, in *serving him in Truth, with all our Hearts.*

To him, our most gracious, and merciful God, our Shield, and our Rock, and our mighty Deliverer, who hath set us free from the Northern Rebels, and, we hope and trust, from *French* Tyranny, and Popish Superstition, a Yoke which neither we, nor our Fathers, were able to bear; who hath frustrated the Counsels, and blasted the Designs of wicked and unreasonable Men; and made their mischievous Councils, and Devices, to be of none Effect; who brings to light the hidden Things of Darkness, and hath hitherto preserved our Religion, and civil Interests, in Despight of all the malicious and restless Designs of our Adversaries.

Unto

Unto God, who hath ſaved us, with ſo great Salvation, let us give Thanks, from the Ground of the Heart: And that he may accept this Sacrifice of Praiſe, I ſhall once more entreat you to comply with the Advice in the Text; for fear of the Judgments threatened in the following Verſe.

Only fear the Lord, and ſerve him in Truth, with all your Hearts; for conſider how great Things he has done for you. But if ye ſhall ſtill do wickedly, ye ſhall be deſtroyed, both ye and your King.

FINIS.

The following Sermons printed for, and ſold by WILLIAM SANDBY, *at the* Ship *over-againſt* St. Dunſtan's *Church in* Fleet-ſtreet.

I. *THE Goſpel an actual Friend to the Liberties of Mankind:* An Aſſize Sermon preached at *Lancaſter*, before the Honourable Sir *Thomas Denniſon*, Knt. one of the Juſtices of the King's-Bench, and the Honourable *Charles Clarke*, Eſq; one of the Barons of the Exchequer, on *Thurſday* the 31ſt of *July*, 1746. By *William Smith*, A. M. Rector of the Pariſh of the *Holy Trinity* in *Cheſter*, and Chaplain to the Right Honourable the Earl of *Derby*.

II. *The Wickedneſs of a Factious Diſpoſition:* A Sermon preached at the Pariſh-Church of *St. George the Martyr*, *Sept.* 1, 1745. on Occaſion of the Rumour of an Invaſion in *Scotland*. By *Strickland Gough*, M. A. Rector of *Swafield*, and Vicar of *Swinſtead* in *Lincolnſhire*.

III. *The Cauſes of our National Dangers and Diſtreſſes aſſigned:* In a Sermon preached at the Cathedral Church of *Worceſter*, *December* 18, 1745, being the Day appointed for a General Faſt. By *Richard Meadowcourt*, A. M. Canon of *Worceſter*. The Second Edition.

IV. *Chriſtianity founded on Argument:* A Sermon preached before the Univerſity of *Oxford*, on Palm-Sunday, 1743. By *John Cookeſey*, A. M. Rector of the united Pariſhes of *St. Anthony* and *St. John Baptiſt*, *London*.

The following Sermons printed for, and Sold by
WILLIAM SHROPSHIRE, at the Ship over-
against St. Dunstan's Church in Fleet-Street.

I. THE Duty of an ardent Friend to the Liberties of Mankind: An Assize Sermon preached at Lewes, before the Honourable Sir Thomas Denison, Knt. one of the Justices of the King's-Bench, and the Honourable Charles Clarke, Esq; one of the Barons of the Exchequer, on Thursday the 31st of July, 1740. By William Smith, A. M. Rector of the Parish of the Holy Trinity in Guilford, and Chaplain to the Right Honourable the Earl of Derby.

II. The Necessity of a Future Judgment: A Sermon preached at the Parish-Church of St. Clement Danes, April 1, 1745, on Occasion of the Ransom of a Prisoner in Scotland. By Sylvanus Grand Cleric, M. A. Rector of Stoughton, and Vicar of Stanstead in Essex.

III. The Duty of our National Prayer and Preparation: in a Sermon preached at the Cathedral Church of St. Asaph, December 18, 1745, being the Day appointed for a General Fast. By Richard Mawdesley, A. M. Canon of Westminster. The second Edition.

IV. Christianity Founded on Argument: A Sermon preached before the University of Oxford, on Palm-Sunday, 1742. By John Gambier, A. M. Rector of the united Parishes of St. Anthony and St. Peter, London.